

ficationists are right, they are tremendously right. Where is the Holy Spirit, and where do we see such manifestations of his power as to startle and shake an ungodly world? That spirit is the life of the church, and it is life which sets things all right. Life is the secret or power, and victory will come when the irresistible potentialities of "the more abundant life" shall reach to the uttermost of a sick world's need.

More Church Union

The Episcopal national convention recently in session at Washington indulged in a notable discussion on the subject of church union, it being proposed to broaden the scope of the church by permitting bishops to take under their spiritual guidance outside congregations not conforming strictly to the Episcopal liturgy. If this kind of church union would satisfy the aspirations of the Episcopal clergy, it might be possible to accomplish it. Their conception of the subject is truly cosmopolitan. The religious world is divided into two classes, the church and nonconformist. Let the church annex the nonconformists, and the thing is done. Congregations of all kinds, professing all sorts of creeds and distinguished by all sorts of discipline, and all forms of worship, would be thus accommodated in this pantheonic confederacy, and we would doubtless have the spectacle of a most harmonious unity in a most wonderful diversity. The Episcopal brethren are infected with the Romish idea that external union is essential to the universal triumph of Christianity, and that this union is impossible under any other ecclesiastical authority than the historic episcopate. But this primal authority is claimed, not simply in precedence but in exclusion, by the Roman Catholic hierarchy, and assuredly this is the first question to be settled. The nonconformist world will certainly pay no attention to the plea for external union so long as disunion exists in the camp of the unionists themselves; and they will probably pay no attention to it under any circumstances, for the dissenting reformation has been the salvation of the world. It will be some centuries yet before the spiritual children of the reformers shall be willing to betray the sacred cause for which their fathers lived and died. And furthermore the opinion is not increasing but declining that organic union is essential either to spiritual harmony or the prosperity of religion.

We want no more powerful argument for missions than this: "Who loved me and gave himself for me"—himself, so infinitely much, for me, so insignificantly little. Then woe to the Christian who can hoard his gold, when the dying millions are crying out for more missionaries to be sent to them; and our burdened and anxious boards are crying out for more money with which to send them.—A. J. Gordon, D. D.

Can Not Be Undone

The work which sin has wrought in this world can never be undone. An evil word spoken cannot be recalled, and an evil deed done will never be undone. Consistently God himself can not undo the work of sin in the human heart. The story is told of a visitor in a hospital who found a young man near death. "Can I do anything for you?" he inquired as he bent over the cot. "Oh, sir," cried the young man, "can you undo?" In answer to a kindly word he opened his heart and unburdened his soul to the visitor. He told him how he had led this companion and that one astray, how he had turned this pure life and that one. "Oh, sir, can you undo this awful work that I have done?" But this was impossible. When Cain had committed his awful crime no amount of remorse of conscience or penitence could ever undo that deed. It was done, and eternally done. To this day it stands and will stand to the end of time. Esau sold his birthright and afterward sought it with tears and penitence but he could never recover it, and even if it could have been returned to him, the deed, the act of selling would have remained as it remains to this day. It is so in all life. Judas would have given the wealth of the world, had it been his to give, if he could have undone the crime against his Lord and Master. And the thought that this crime should forever stand against him crazed his mind and he committed suicide. Every wrong deed that has ever been done in this world remains to this day. A crime once committed is committed forever. God may pardon the criminal, but he will not undo the evil deed. The plan of human redemption does not comprehend the undoing of what man has done. There is no promise anywhere that turning to God and seeking forgiveness will undo the life that has been lived in sin. But God can and will make the past as tho it had not been. He will forgive the penitent sinner and give him a new start in life. When he is born again, born into the new kingdom he begins life anew, and God gives him an opportunity to do something that will burn out the shame of the old sin. No one need despair, however sinful his past life may have been. All the deeds of the past will remain, yet so far as his relation to God is concerned, the past is as tho it had never been lived. Remorse for past sins may continue even after forgiveness has been assured. This thought is both a warning and an encouragement, a warning against a life of sin, and an encouragement to cease from such a life when once lived. This life is to be lived but once; let us be careful how we live, that having reached the end of the journey, there may be no regrets for having lived in vain.

Opinions About Christ

A proper conception of the Christ of God is an essential element in every Christian's life. If we are to live the Christ-life then it is important that we should have right opinions about him. We are living in an age of practical things. It is fashionable to decry "doctrines" and clamor for the practical things which touch our every day life. It is boldly announced that it does not matter what a man believes so he is sincere in what he believes. This is a pernicious doctrine. We too believe in a practical religion, a religion that helps us in our every day life, that makes us better, happier, wiser, stronger, and more useful, but we make a plea for a practical religion that rests on *sound doctrine as its foundation*. "Doctrines are the great foundation on which practical duties rest." We have very little faith in any system of morality or of religion, however practical, that does not rest on a proper conception of Christ as its foundation. It is a house built on the sand and will not endure the wrecks of time. A merely human Christ may furnish a fine example and noble teaching, but if he is human only there will come a time of trial, perplexity, temptation, sorrow and death, when we must turn away from him as from every other human friend. It is a matter of great importance therefore whether we have faith in a human or in a divine Christ. A man's faith determines his life and actions. He is responsible for his beliefs as he is for his actions. The one determines the other. A wrong faith is as inexcusable as a wrong act. Thinking, believing, acting—these follow each other in natural order, and if the one is wrong the other will be also. It becomes a matter therefore of infinite importance that we should have right conceptions or opinions of Christ. It is a personal question. When the question of doctrine has been settled, then comes that other equally important question, "What is Christ to you?" Is he your personal Savior, your friend, your Lord? Can you turn to Galatians 2:20, and say, "He died for me, placing your finger at the same time on the personal me?" A mere opinion about Christ is not sufficient; what you believe *about* Christ will not save you; only a personal, living faith, in a personal, living Christ will do that. Study Christ, believe Christ, obey Christ, live Christ. Thus only can you claim the promise of a full salvation.

"Jesus Christ was both human and divine: no other theory at all explains His life, His works, His death. He spoke in their synagogues being glorified of all. Never man spake like this man. His word was with power."

There is both joy and sadness in the wonderful truth that as we sow we shall reap.